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HOW TO USE

OUR TEXT-BOOK

Women Workers of
The Orient

A HANDBOOK OF SUGGESTIONS

By Helen Barrett Montgomery

1918

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GENERAL SUGGESTIONS.

In the four interdenominational Mission Study-Books of the present year we have the best example so far, of correlation. Each book discusses differing phases of one subject:—the impact of the gospel upon industrial relations. Thus each book helps to drive home the impression of the others. Every one of these books ought to be circulated in every church, as THE feature in the educational work of the year. The books are:

Women Workers of the Orient, Margaret Burton.

Ancient Peoples at New Tasks, Willard Price.

The Path of Labor, A Symposium.

The Gospel for a Working World, H. F. Ward.

The first two relate to the foreign, and the last two to the home field of missions. The first and third deal more particularly with women workers, the second and fourth with the general field of missionary labor.

WAYS OF WORKING.—A set of the four books cost \$1.50 in paper, \$2.20 in cloth. They may be obtained from the book stores or ordered through the Missionary Societies. There are many ways of using them.

1. **THE BOOK CONTEST.** If possible have two sets of books, divide the membership into two teams, each with a captain, and see which team will have the largest number of books read, and the largest number of readers who have read all four books.

2. Put the books in the Church Library and have interesting questions about the books in each week's order of service so as to draw attention to them and secure circulation.

3. Get the pastor to preach a series of sermons using the books as source material and calling attention to the books from the pulpit.

4. Use striking quotations from the books in the Church paper, and advertise the books in connection with each issue.

5. See that a copy of each is sent to the boys at the front. It would be a fine thing for some personal friends to buy a book, read it, and write their autographs in it before sending.

6. Get the Men's Class to buy (2) and (4) and circulate them among the members, and later arrange for discussions in the Men's Club.

7. Arrange two lecture courses each of six lectures given by as many pastors. Let one course be based on the two foreign books, the other on the two home books. Let each person buying a course ticket (50 cents or \$1.00) be entitled to a copy of the text-book, the men being given (2) or (4) and the women (1) or (3), depending upon the course for which the tickets are issued. One course could be given in the Fall, one during Lent.

If good committee work is done with thorough organization,—selling of tickets in advance and adequate preparation on the part of the pastors—the course cannot fail. Provision should be made for committees on maps, charts, posters, etc., and hard work done on them by a big well selected committee. If ENOUGH PEOPLE ARE ENLISTED to work for such a course the result will be seen in the size of the audience.

8. Be sure to get the books into the public library. Create a demand for them, ask for them individually and through the local federation. Why not present a set to the library if necessary to get them in?

9. Use the books to read aloud at the Red Cross Circle and Sewing Societies. Select an interesting reader who will choose her material judiciously.

10. Organize LITTLE reading circles of "Knitters" who will meet at private houses to listen while some one reads.

THE JUNIOR BOOKS.

We are fortunate this year in the children's study-books. Mrs. Norma Waterbury Thomas continues the fascinating journeys of Jack and Janet. This time the twins visit the Philippines. There are such splendid helps in the way of pass-ports, sketch books, post-cards, maps, etc., that the most inexperienced leader will have no difficulty in securing the eager co-operation of the boys and girls.

Miss Margaret Applegarth's Jack of All Trades, the Home Junior Book, is not less clever and stimulating. Not only the Juniors but their parents will delight to read both these books.

CHARTS.

Miss Thompson and Miss Bennett have prepared the set of suggestive charts, reproduced in miniature in this handbook. These may be easily enlarged, or if no one is available who is competent to undertake this, patterns may be obtained or the originals rented at a nominal charge. The extensive use of charts cannot be too strongly urged. Commandeer the high school students to make them.

SUGGESTED TITLES FOR PROGRAMS.

I.

ORIENTAL WOMEN OF TODAY AND WHAT THEY ARE DOING.

1. The Oriental Woman Keeps her House.
2. " " " Works for Wages.
3. " " " Sees New Light.
4. " " " Becomes a Pioneer.
5. " " " Learns Public Spirit.
6. " " " Trains for Leadership.

II.

THE NEW WOMANHOOD OF THE ORIENT.

1. House-Keepers and Home-Makers of the Orient.
2. Factory Work for Oriental Women.
3. The New Woman as the Orient Sees Her.
4. Woman Pioneers in Oriental Lands.
5. Oriental Women in Community Tasks.
6. Education for Leadership in the Orient.

- III.

A STUDY OF ORIENTAL WOMANHOOD.

1. The Oriental Woman's Home and How She Keeps It.
2. The Oriental Factory Girl, Her Disabilities and Dangers.
3. What the Orient Thinks of the New Woman.
4. Oriental Women Who Dare to be Different.
5. Oriental Women and the Public Good.
6. Training the Leaders of the New Orient.

SUGGESTIONS FOR CHAPTER I.

A Good Bible reading would be to have each woman present respond to roll call by the name of some woman of the Bible telling in a word for what she was noted, e. g., MIRIAM, a prophetess, who took care of her baby brothers; DEBORAH, a war-like woman in a troubled time; HANNAH, the mother of a great prophet. If necessary have a committee ready to help the slothful by preparing a list from the long category of Bible women. In the list bring out the endless variety of their talents and occupations.)

Prov. 31, 10-31 is a good reading to show that the Biblical ideal of the Old Testament days even, was neither cramped nor weak, but involved the elements of a wide and sane culture.

This chapter may be effectively developed by five women who impersonate the five divisions of the chapter. If simple costumes can be secured the picturesqueness of the presentation may be somewhat enhanced; but the vivid presentation on the part of the speaker is the main thing.

The FIRST SPEAKER impersonates the Moslem homemaker. She makes the following points: My home is much simpler than yours, fewer rooms, much less furniture, windows small and few, but my work is more arduous because I have not the help of modern machinery and inventions. I do as your great-grandmothers did (mentioning tasks innumrated on pp. 12-14). When a missionary once asked me, "Can you read?" I answered, etc., etc., (see p. 16).

"The dark shadow on my life is polygamy. My husband nounce the fatal words, 'I divorce thee,' and then I should has the legal right for any cause, or no cause, to pro-

be sent back to my father's house in disgrace and compelled to leave my children in the ownership of their father for another woman to bring up. This is my haunting fear by day and night. This is why I am so eager to please, so servile."

The **SECOND SPEAKER** impersonates the Indian house-mother. She makes the following points: "My work is not so hard as my Moslem Sisters, for caste creates a sort of sub-division of labor. The weaver caste makes the cloth for my family's clothing, the leather caste the shoes, the washerman caste do the laundry. If I am very poor there is almost no housework to do in my little mud house so I do coolie work in the field with my husband. If I belong to the more comfortable caste people my day is busy with an endless cycle of never varying tasks so simple that my mind stagnates in the monotony and limitation of my days. Let me give you a little idea, (pp. 18-19). The terrible shadow on my life is three-fold: Child marriage and motherhood, seclusion, perpetual widow-hood, (expand these points).

The **THIRD SPEAKER** impersonates the Chinese woman. She says, "As I have listened to my sister from Moslem lands my daily tasks seemed very like hers, (tells of her cooking, sewing, laundry and care of children). They say that I am the poorest housekeeper of the Orient (p. 20). Perhaps I am. If so I can tell you the reason. It is these bound feet of mine. If you had spent your girlhood never free from restless pain, if you had to stump about in these aching pegs, you would lose your temper and scold and sweep the dust under the bed, and get along as easy as you could. Think of trying to do field work as thousands of us do, hobbling or kneeling! (p. 23). In spite of my handicap I am industrious. I carry on ever so many industries inside my squalid house to help keep the

many little mouths from starving, (p. 24). The dark shadow on my life is just this physical and spiritual bondage. I live under the terror of unseen spirits. These bound feet are the outward symbol of my fettered soul. I'd like you to see a Chinese home such as an emancipated Christian Chinese woman makes. Let me tell you about some." (pp. 26-27).

THE FOURTH SPEAKER impersonates the Japanese woman, who says, "We are very proud of the daintiness of our Japanese homes, (p. 29). We are proud too, that Japanese women have more opportunities for education and self-support than have any other Oriental women. To be sure you will see our women of the poorer people working side by side with their husbands in the rice fields (pp. 28-29) but will see women also in banks, offices, railway stations, school-rooms, stores and factories. The shadow on our lives is the age long teaching of SUBSERVIENCY. We are taught that our highest duty is complete subordination to father, husband, son, older brother. In fact that in order to pay family debts or help a brother through college it may be necessary, and if so, it is not wrong, to sell our bodies. This subordination has worked into our souls; it has lowered the moral standards of Japan; weakened her men, and harmed us no less. Only the Christ in whom there is neither Jew nor Gentile, bond nor free, male nor female, can free our land from this blighting shadow."

When these representations have finished, let some one mention the good points in the life of the Oriental woman that we should hope might not be lost. FIRST, SIMPLICITY, contrast this with our luxury and accumulation of needless articles of furniture and decoration in our homes. SECOND, INDUSTRY. There is no delicatessen store around the corner, no shop for ready-made

clothing so the Oriental woman busies herself to provide for the needs of her family. She is of real use, not an idle ornament. If she learns to live the life of the so-called "society woman" whose main business is amusement, she will learn it from the West. There is a good opportunity here for spirited presentation or discussion of the blessing of industry, and of the temptation which comes to many a woman of this age to put amusement first, simply because she can buy almost all that her family needs ready made. Women can never help to remake the world until they remodel their attitude toward work.

Such remarks as, "She has married very well; she won't need to lift a finger"; "I'm awfully rushed, been to a card club every afternoon this week and three luncheons and as many teas last week" are outward symptoms of a false attitude toward life which sees nothing disgraceful in having no continuous useful occupation that makes the same relentless demands for industry, attention, plodding regularity and devotion that a man's business makes in him. The Oriental woman's spirit of devotion to her family duties is something so precious that we must help her never to lose it. **THIRD, PRIDE IN HER JOB.** It never occurs to the Oriental woman that there is anything higher or more important than bringing up a family. She is not troubled with "ingrowing individuality" and has no rebellious pain because she has to waste her superb power on a work so menial and inferior as doing the most essential thing in the world, home-building. The only trade that she alone can carry on does not to her seem inferior to other trades which she can perhaps do half as well as men can.

The next speaker should sum up the very great needs of the Oriental woman, needs that only Christian women can supply. If preferred this topic could be given by

several women, each one presenting one point. (1) **HER ILLITERACY:** Ninety-nine out of a hundred, in some lands nine hundred and ninety-nine out of a thousand, of these mothers are absolutely illiterate; trying to discharge their great task without any of the helps that come to an educated woman. (2) **HER LACK OF TRAINING:** Her housekeeping is a matter of tradition, and 'rule of thumb' for which she has no scientific preparation or helps. There is no one to instruct her in the correct care of infants, hence the heart-breaking waste of infant life. (3) **HER LACK OF COMRADESHIP AND SOCIAL INTERCOURSE:** She is shut in to her immediate family for the most part, in some cases is absolutely confined within the walls of her own house. This makes for stagnation and bad temper. (4) **SHE HAS A LOW OPINION OF HER OWN POWERS AND CHARACTER:** Her inferiority is universally believed, a contempt of her ability is in the air, the belief in her innate impurity and need of guardianship is widespread. The difficulty of attaining high character under these circumstances is enormous. (5) **SHE HAS NO PERSONAL FREEDOM, BUT REGARDS HERSELF AND IS REGARDED AS A DEPENDANT,** one to be given things, not one who earns. (6) **SHE HAS NO HOPE OF PERSONAL IMMORTALITY,** but faces the loss of her little ones with dull, hopeless grief. No light from the other world has ever come to give her hope of a blessed reunion. (7) **SHE HAS NO KNOWLEDGE OF HER FATHER GOD** who loves her and hears her prayers. She knows no Saviour from Sin, she has no Bible to tell her of God and the Soul. We have all these things which she lacks and the ability to share them with her.

The last speaker should give in her own words the matter found on pp. 35-37 showing the vital importance of missionary help to this shut-in and undeveloped vast majority of all the women who live.

ILLUSTRATIVE POSSIBILITIES.

It would be easy from the pages of the illustrated magazines to make charts or scrap books containing pictures of the costumes, houses, furnishings and children of the Oriental women. Old numbers of the NATIONAL GEOGRAPHIC MAGAZINE have a wealth of pictorial material. It is possible that by writing to the publishers at Washington, D. C., copies of former numbers containing pictures desired might be obtained. One number of the magazine sells for 25 cents (double numbers 50 cents) and often contains hundreds of pictures.

Boys and girls might be interested to make models of Hindu, Mohammedan or Chinese houses from pictures, or even to attempt a little village on a sand table.

In most places there are Oriental garments which could be secured for display.

Perhaps pictures of very beautiful Oriental women might be collected and used to make a picture gallery to illustrate the charm and fascination of these Oriental sisters of ours.

CHAPTER II.

The program based on chapter two might well take the form of a questionnaire. Miss Burton's questions on pp. 78 and 79 should be carefully assigned in writing to twenty women, and each woman made to understand that she is solely responsible for her particular question. Those to answer the question should be seated together facing the Society. In small Societies it might be possible to bring in those not members to help in the program by assigning a question and also helping to find the answer. If each member of the Society has a copy of the text-book (the best arrangement) then each woman should be expected

to find her own answer to the question. The Chairman of the committee must know every answer and be prepared to help Mrs. Ready-to-Fail. An even better form of questionnaire would be to divide the Society into two or more teams which met before-hand to prepare for the fray and then let the teams "spell down" to see which one had the most women who knew the most answers to the questions.

This Chapter gives an admirable opportunity to correlate with the Home Mission Study, and where conditions permitted, it might be wise to introduce the reading of the Factory Chapters of the Home text-books as supplementary reading. At any rate it is important that the women have their attention called to "ANCIENT PEOPLES AT NEW TASKS," the general Foreign text-book, particularly Chapter II, "Land of Cherry Blossoms and Smoke Stacks." If other than the questionnaire treatment is decided upon it would seem wise to concentrate upon the factory conditions in Japan, with special reference to WOMEN factory operatives, because of all Oriental countries Japan is farthest along in the industrial revolution.

If such a presentation were decided upon the following outline might prove helpful:

I. Bible readings emphasizing the demand of the Bible for social justice, and God's championship of the working people.

The following are only a few out of many passages that might be cited: Lev., XIX, 13-15; Deut., XXIV, 14-15; Job, XXIV, 4-10; XXXI, 16-22; Psa., X, 2-10; LXXXII, 2-4; Prov., XIV, 20, 21, 31; XXX, 14; Eccl., V, 8; Isa., I, 10-18; III, 14-15; XXXIII, 13-16; Jer., XVII, 10-11; XXII, 1-3, 13-17; Amos., II, 6-8; IV. 1-2; V, 7-15, 21-

24; VI, 1-6; Hab., II, 6-4; Zech., VIII, 16-17; Matt., XXIII, 14; James II, Rev., XVIII, 4-20.

If possible have the references mimeographed so that each member can look them all up at her leisure and get the cumulative effect.

Do not make the reading long. Select a few telling verses and have them read impressively.

II. A DISCUSSION OF THE INDUSTRIAL REVOLUTION. Show how less than one hundred years ago in England, France, Germany and America manufacture which for ages had been done by hand processes, began to be done in big factories by machinery. How the independent craftsman became an "operative" in a factory where he did not own the tools of his labor but worked for wages. Show how this change began to revolutionize social life by drawing people together in great cities, making commodities cheaper so that multitudes could enjoy them, multiplied the production of the individual worker many fold, led to tremendous increase of wealth and luxury. Show along-side with the very great gains the attendant evils, e. g., destroyed personal relations between employer and employed, led to extreme sub-division of labor with resultant monotony, mechanical toil, loss of spirit and intelligence, kept the worker from knowing about anything more than a fraction of the thing he made, led to awful struggles between capital and labor, and the loss of democratic unity of the state and community. As a final result of the discussion leave the impression that the Industrial Revolution was inevitable, is bound to be universal, and can be made a great blessing to mankind. The machine which at first seemed to be the enemy to the worker can be made, and is, his best friend. When we have learned how to run the big mechanism which the genius of man has created it will be our true servant to

release mankind from the necessity of unremitting toil in order to earn the daily bread.

Some such brief review is needed if the Industrial Revolution now beginning to affect the Orient is to be appreciated in its true significance. Follow this paper or address which has shown how both the East and West are part of one great fabric of civilization and how neither can continue to prosper unless the other does, by

III.—A BRIEF SURVEY OF INDUSTRIAL CONDITIONS AMONG WOMEN IN MOSLEM LANDS, INDIA AND CHINA. (pp. 45-54).

Show that in all these lands the conditions, even exaggerated, that prevailed in western lands from the beginning of factory production until a very recent time are found in all their cruelty and menace. These are (1) Child labor, (2) long hours, (3) unsanitary surroundings, (4) low wages. Discuss the effect that such conditions have upon the physical and moral welfare of the nation.

IV. DISCUSSION: What factors are the same and what different in Christian and non-Christian Industrial Problems. THE SAME, (1) Desire for gain, (2) competitive production and sale, (3) lack of imagination to realize how the other fellow feels, (4) class pride and prejudice, (5) inferior work and workers, (6) loafing on the job, (7) cruelty and oppression.

DIFFERENT—

| Christian Countries. | Non-Christian. |
|------------------------------------|--------------------------------------|
| Public opinion strong | Public opinion weak |
| Factory Law comparatively powerful | Factory Law non-existent or weak |
| Social ideals high | Social ideals low |
| Education widely diffused | Education possession of small number |

| | |
|-----------------------------------|--------------------------------------|
| Christian philosophy of childhood | Childhood universally mis- prised |
| Monogamy the ideal | Polygamy universally tol- erated |
| The Church a power | The Church non-existent or feeble |
| Biblical teachings diffused | Bible teachings unknown |
| Ideals of civil liberty | Ideals of despotism |

Some such contrast will show that if conditions are as bad as we know them to be in spite of education, Christian ideals, advanced legal systems, and the whole impact of western civilization, they will become infinitely worse in the unsocialized, unChristianized Orient. Nothing can save the working people from exploitation except a strong transforming contact with Christian ideals.

Show the consequences to the West if our workers must compete with those of an unChristianized Orient.

Following these general considerations give a study of factory conditions as they are actually developing in Japan. This makes the best possible concrete illustration of the positions already taken. On p. 55 is an opportunity to make a telling chart from the material given in the first paragraph. The proud position of the United States there shown is due to the fact that we come nearer than does any other nation to paying a wage adequate to support a family. Wherever wages are low the tendency is for the wife and children to be forced into the factory to help maintain family life. The state pays a big bill of damages for this in juvenile crime and infant mortality. In showing this chart urge the women to stand by organizations like the Child Labor and Consumer's League which seek to protect women and children. Discuss the terrible menace to the morale of Japan contained in these

figures. She is burning up her future in the lives of these young girls.

A party of travelers could present these facts, one speaking of the prison-like dormitories, another of the long hours, another the menace to health and morality, another of the wrecks that emerge.

A paper summarizing the points made in ANCIENT PEOPLES AT NEW TASKS, Chapter II, might well follow. In this chapter Mr. Price shows the futility of all this waste of good human material, and proves that even in a financial way it is short-sighted and ruinous for a nation to permit overwork and underpay. The facts he gives on pp. 45-52 are eloquent and instructive to us at home as well as for Japan. We need to learn that high wages may actually, and usually do, mean a low labor cost, and that low wages are the costliest things in the world since all society has to pay up in ill-health, immorality and decadence for that which the employer refused to pay.

The closing number of the program should tie up the whole question to missionary activities. On pp. 76-77 of the text-book and pp. 54-58 of Mr. Price's book there is an array of significant facts; but the most eloquent proof that Foreign Missions help these millions of helpless toilers is the action of Christian employers like those noted on pp. 67-70, and on pp. 56-58 of Mr. Price's book. The Shanghai Press is another illustration, and still others may be found in the files of THE MISSIONARY REVIEW OF THE WORLD.

CHAPTER III.

"Is woman's life a sphere, or like man's, a path?" might well be the question prefaced to this chapter. After generations in which the spherical conception seemed defi-

nately to triumph the minds of man-kind are again on the march, and to the women of the world there are opening ever broadening horizons.

The best starting point from which to take a view of this inspiring fact is the Bible, where we find the origin of the conceptions that are finally to bring women as fellow heirs with their brethren within the kingdoms of books and culture, learning and liberty, government and religion. From every one of these realms, during most of the history of the race, women have been, as a sex, excluded. Education was not for her, or individual freedom of choice, or self-possession, or equality in religion or social intercourse or equality before the law, or a share in government. Whose hand set the doors so long shut ajar? The hand of Jesus, the Redeemer.

The story of Mary and Martha (Luke X, 38-42), of the Women of Samaria, (John IV), (his disciples were surprised that he talked with a woman), the resurrection commission to the women (Mark XVI, 1-8); Gal. III, 26-29; Rom. XVI with its many messages of comradeship and commendation to women are all evidences of the position given to women in the New Testament. The story of the blessing of the children by the Saviour and of the nativity itself have been mighty influences at work in the heart of humanity for the elevation of both mother and child.

An interesting way to develop this Chapter would be by a symposium in which both men and women tell what they are doing to broaden and deepen the opportunities of Oriental women. If men cannot be secured to help make this a unique program which could be presented before the Church, then women can take the parts of men.

The first to report is the Mohammedan gentleman. He presents the facts given on pp. 81-85, partly as his

own experience and in part as coming under his observation, all in an easy conversational way. This is much better than if the facts of the text-book are literally set forth.

A Mohammedan lady follows to tell how the women are helping, pp. 85-92. If she could be dressed in costume it would be effective. Let her glean the most interesting items from the portions covered and tell them with feeling in her own words.

In similar fashion the man of India, pp. 92-101, and the women of India, pp. 101-109 report changes coming so rapidly in India; the Chinese man, pp. 116-112, and the Chinese woman, pp. 112-114. The reports of the Japanese man and woman are so briefly sketched in the text-book that they need supplementing from other sources if they were to be at all in proportion to the other reports. This could be easily done as there is an abundance of material. Sidney Gulick, "WORKING WOMEN OF JAPAN; Nitobe, THE JAPANESE NATION, p. 159; Faunce, SOCIAL ASPECTS OF FOREIGN MISSIONS, pp. 179-181; Eddy, NEW ERA IN ASIA, pp. 36-55, numerous leaflets issued by mission boards. After this group have briefly presented their evidence of changing ideals on the part of both the men and the women of the Orient an interesting discussion may be held on the following topic:

WHAT IS THE MOST IMPORTANT CHANGE THAT SEEMS IMPENDING IN THE LIFE OF THE ORIENTAL WOMAN? The first speaker selects EDUCATION, and shows how strong is the tide setting toward education and how inevitably education will remedy many evils. The second mentions ABOLITION OF CRAMPING CUSTOMS, such as the veil, the bound foot, concubinage, enforced widowhood and child marriage, con-

tending that the radical removal of these abuses is necessary before there can be growing personal life. The third mentions FREER INTERCOURSE OUTSIDE THEIR IMMEDIATE FAMILIES and instances the purdah clubs and other associations of women in India as showing what women can do if permitted to co-operate with other women. Since the first speaker has the strongest case it might be wise to rearrange the order here given so as to allow her to speak last.

The final number on the program should be an earnest talk based on pp. 117-119, the aim being to show that these changes are due directly to the educational influence of missionary institutions, the example of missionary homes, and the widespread penetration of the Orient by the principles of Jesus. In these principles alone are found absolute religious equality for men and women, civil liberty, and social purity.

CHAPTER IV.

Bible Reading, Jer. 1, 1-10.

The natural shrinking of inexperience in facing untried tasks; the call of the pioneer, both destructive and constructive; necessity to tear down the false and the outworn before the new and the true can be up-built. God always enables those whom He calls.

The Chairman introduces the topic by making the following points:

We are to study in this Chapter the story of the women who are blazing new trails for their sisters to follow. Whenever any one, man or woman, leaves the beaten track and starts off to discover a new way criticism must be expected and opposition and difficulties. The price must be paid in suffering.

Quotes fifth stanza of Lowell's poem, "Masaccio."

Those who come after in the paths find them easy because accustomed, made easy by those brave pioneers of the spirit who have shown the way. Laura E. Richards has beautifully expressed it in **THE GOLDEN WINDOW** in her brief parable entitled "The Desert."

What paths can we think of that we find smooth today but our mother's found thorny, and who are some of the trail makers who blazed the way for us? As the presiding officer reaches this point in her little speech several women must be prepared to mention the names of women such as Mary Lyon, in the path of higher education; Elizabeth Blackall, in medicine; Elizabeth Fry, in philanthropy; Florence Nightingale, trained nursing; Susan B. Anthony, suffrage, etc., etc.

Today's lesson deals with that part of the world in which it is exceedingly difficult for a woman to earn her living independently, outside her own home. But we shall find that already there are cases of the Oriental woman in business. (Introduces first speaker). The first speaker gathers together the instances of the woman in business, pp. 125-130. Madame Hirooka of Japan is perhaps the outstanding figure among them, and supplementary material noted elsewhere should be included.

The second speaker discusses the Oriental woman as teacher. A chart on which the number of women teachers in each country is given should be prepared, or the number written on the blackboard.

WOMEN TEACHERS IN THE ORIENT.

| | |
|-------------|------------------------------|
| Persia..... | No government normal schools |
| Turkey..... | 143 normal students |
| Egypt..... | 2 normal schools |

| | |
|------------|-----------------------|
| India..... | 1,250 women teachers |
| China..... | No statistics given |
| Japan..... | 30,000 women teachers |

| | |
|-------------------|------------------------------------|
| Total population | Women teachers all told cannot ex- |
| about 800,000,000 | ceed 40,000 |

One woman teacher to each 20,000 of the population. United States, population 100,000,000; women teachers, 520,000; one woman teacher to each 192 of the population. With only one-eighth the population, the United States has thirteen times as many women teachers.

Such a chart clearly explained will make a deep impression regarding the educational famine among Oriental women.

After presenting the chart place upon the blackboard the names of some famous women teachers:

Lena Sorabji of India.
 Lilavati Singh of India.
 Ramabai of India.
 Ume Tsuda of Japan.

Leaflets giving additional details are listed elsewhere.

The speaker presenting the women writers can make a fascinating sketch. She may begin by calling to mind the odium and ridicule that attached itself to the woman writer less than a century ago in England and America, and instance the splendid way in which women have added their contribution to English literature. This is followed by brief vivid pen pictures of several of the writers mentioned.

Halideh Hanoum is the outstanding Moslem woman. The term 'Hanoum' simply means Madame. It follows the surname as does the similar term "San" in Japanese and the "bai" affixed to an Indian woman's name. Salih

is the married surname of this gifted woman who is however, usually spoken of by her maiden name, Halideh.

The sketch of Sarojini Naidu should be given by one who can read or recite effectively the quotation from her poems given on page 146.

The next speaker presents the women physicians of the Orient. Here is an opportunity for another chart or diagram. In the United States there is one physician to every 600 people; in the Orient as a whole there is not one physician to every million, and it is a favored locality indeed which has one to 60,000. Now women, because of the conventions and prejudices of Oriental life, are the most terrible sufferers through this medical lack, for most of those doctors are men, and most Oriental women are not permitted to be attended by male physicians. Hence the basic importance of the woman physician.

After bringing out the facts mentioned in the text-book regarding the need, it would be well to fix the personality of several very remarkable Chinese women physicians. Those who are mentioned on p. 156. See list of leaflets.

The trained nurse, too, should not be forgotten, as her education is one of the most important enterprises of our missionary hospitals. Call special attention to the work of Japanese Red Cross nurses, p. 159-160.

The paragraph about the Oriental woman lawyer is not long, but should at least be mentioned. The Miss Sorabji alluded to is one of a remarkable family of sisters, two of whom are mentioned on pp. 134 and 135. She was made the legal guardian of the young heiresses who were orphaned and needed the protection of the government lest unscrupulous relatives robbed them of their fortunes. Several years ago Miss Sorabji had about three hundred of these young girls under her protection.

Since the story of Ramabai has been so often presented it would be better in discussing the Oriental woman in

social service and philanthropy to mention Miss Kapi-ri-elian and Mrs. Cheo as examples of what hundreds of others are undertaking.

The loveliest section of the whole Chapter is the account of two Christian Social Experiments, since here we get a glimpse of the spirit which Oriental women have seen "tabernacled among them" and have longed to exhibit in their own lives. Let the meeting close with a sympathetic presentation of the work of Miss Bullard in India and Miss Bonnell in China, pp. 164-166.

CHAPTER V.

Where there is difficulty in securing time in which to give six programs on the book, Chapter V may be combined with Chapter IV, but if, as is to be desired, there are to be six programs this is one which can be treated in a somewhat different manner from the others. Let the patriotic note be dominant—if possible have flag decorations of many nations. Let America receive the women of other lands. If America can be clad in her splendid draperies of the red, white and blue, and seated on a raised platform, the presentation can be carried on in a more effective way. If possible have the women of the nations in costume and let each carry her own flag.

AMERICA. "In these wonderful and terrible days of war all women are going to a stern but glorious school. To our private loves we are adding the great love of community and country. To our personal "busy nesses" and undertakings we are adding the concern for public welfare. To our work for home we are adding our toil for others. Never can we go back again within the pleasant palings of our white fence of conventions and custom where we

sat contented if our own were safe and sheltered. We have shared in the warfare for the common good. We have learned the dear love of comrades in a cause. We are eager to learn more perfectly the art of co-operating together for the welfare of the whole."

HERALD. "Spirit of America, there stand waiting at your door women from other lands who bring you greetings. Shall I give them speech with you?"

AMERICA. "Summon them, Herald, perhaps they too have been to this great and terrible school."

HERALD leads forward Persia, and announces her by name.

PERSIA. "We, the women of Persia, have awakened from a long sleep behind the barred seclusion of our homes. Patriotism drove us from them in the blood-stained days of the revolution. We stripped our jewels from our arms and sent them to the National Assembly, saying, 'We are women and cannot fight, but these we give to our country.' During the darkest days when Russia's terrible ultimatum threatened the very existence of our nation's life, and the National Assembly seemed likely to yield since there were neither men nor arms nor funds with which to resist the ruthless demands of the despotic Russian government, we, the women of Persia, broke from the seclusion of our homes, three hundred of the veiled women of the harems, marched to the Assembly and demanded admission. We tore the veils from our faces and told the astonished deputies that with our own hands would we kill our husbands and sons if they betrayed their country by surrender.

"Alas, our sacrifice of womanly dignity was in vain, the foe triumphed over prostrate Persia, but we have never

gone back into the old careless, selfish life. Schools, even schools for girls, we are establishing that we, the women of Persia, may learn how to rebuild her free and strong."

The herald leads Persia to the right of the platform and brings in Turkey, whom she introduces.

TURKEY. "Turkish women too, are learning to work together in many practical ways. We were the messengers who carried important state papers from harem to harem during the days of the Revolution; since no Moslem woman may ever be searched, we best could carry on this difficult work. In a great mass meeting of ten thousand women,—think of it, a women's mass meeting in Turkey!—we raised funds for the campaign against Adrianople.

"Since the Revolution we have organized a great Society in which we study English in order that we may be able to translate English books into Turkish for the help of the women of Turkey. There is another organization in Constantinople which has set very practical aims for itself. They are quite ambitious too. Let me read the seven aims, (p. 173). I know that you will agree with me that some big reforms will be easier for us to bring about than the reform in dress, but the veil simply has to go! We, too, are most anxious to see schools for girls established."

HERALD leads Turkish lady to a place beside Persia and presents **INDIA**. As each country is presented America should say a gracious word of welcome.

INDIA. "In far away India where live one-fifth of all the women of the globe, we too have felt a new stir of life. I cannot better express it than in the words of our gifted poet, Sarojini Naidu. (Quotes from last paragraph of p. 174).

"We are even attending public meetings and addressing mixed audiences of men and women to urge the passage of a bill for the protection of minor girls. Even our ladies of highest rank, who cannot come out from their strict seclusion, have met together in the palace of Lady Alishah, five thousand of them, to affirm their patriotism and loyalty to the Empire.

"We have proved that some of us can vote at municipal elections, and now and then one of our number has been appointed to civil office. But it is the sacrifices of the war which have drawn us together out of our isolated lives as never before. In our great cities Hindu, Mohammedan, Parsee and Christian women are meeting together to sew for the Red Cross, women who never had any intercourse with those of another faith before.

"We are learning to face our country's problems together as we meet in clubs and conference. We are urging the education of our girls upon the government, we are meeting to protest against gambling and kindred vices.

"I cannot tell you of the social service clubs that are springing up in cities like Bombay and Lahore. You cannot overestimate the importance of these to us. (Quotes Mrs. Fleming, p. 182).

"In closing let me quote what one of our leading Indian women, Mrs. Ranade of Bombay's big club, THE SEVA SEDAN, has said in a recent speech to widows. (Quotes from p. 185). This shows you how great a spirit is moving India's women."

The Chinese lady after being presented, as were the others, says:

"I come to you with greetings from the women of the vast Republic of China. For centuries we have had bound feet and bound minds and been dubbed 'The creatures of the inner apartment,' but the Revolution blew open our

doors like a mighty hurricane. We did not know what the love of country meant until we learned it in those great days. We held meetings where we poured out our jewels for the common cause. We organized benefit performances, we made house to house visits, we sewed on Red Cross garments.

"Dr. Chang, one of our women physicians, organized a little volunteer group of us and proceeded to the Hankow battlefield where she operated and we worked on the open battlefield for the wounded and hungry men, often hungry ourselves.

"We have organized anti-foot binding societies under the inspiration of the missionaries, and are pressing to do away with this foolish, harmful custom. We have held meetings to protect against opium and the cigarette evil which unscrupulous Americans are trying to foist upon us. We are even dreaming of political rights, some of us. I am most proud, however, to tell you of the Social Service League of Changsha, as that is the finest expression of our new spirit of co-operation, (quotes from p. 192-196, briefly).

"You in a Christian country can have little conception of the depth of our need for this sort of service. One of the members of the Shanghai League said, (quotes from p. 197-198)."

JAPAN, upon being introduced, says: "That the love of country is the greatest of all virtues has long been bred in our very bones; so perhaps it was to be expected that we women of Japan should eagerly co-operate for the common good. During the war with Russia we met every train load of soldiers on their way to the front. School girls gave up dessert to swell the war fund, rolled bandages and prepared comfort bags. We have a Red Cross Ladies' Nursing Association with ten thousand

members, and five hundred thousand in the Women's Patriotic League. The purpose of the league is to give help to wounded soldiers.

"We are very proud over the record of our W. C. T. U. modeled after yours in America. We have five thousand members, publish two magazines, and conduct a Rescue Home."

After Japan has made her ceremonial bow and joined her sisters at the right, AMERICA says:

"We have listened with delight to the story of what you are accomplishing, and I am wondering if you also have an organization of which we in America are very proud, I mean the Young Woman's Christian Association?"

CHINA, JAPAN AND INDIA, speaking together, "Indeed we have."

INDIA. "We have strong associations in some of our great cities like Madras, Bombay and Calcutta and the work is quite like your own."

CHINA. "The Young Woman's Christian Association cannot establish local associations fast enough to meet the demand. Chinese women form the Boards of Directors, and solicit funds quite as you do in America. Then the Bible study and Evangelistic work among the women students is really wonderful."

JAPAN. "We have a national secretary, Miss Michi Kawai, one of the most gifted and consecrated women in Japan. Our students think the Y. W. C. A. summer conferences are just as wonderful as your girls think Northfield."

AMERICA. "In the name of all these Christian women here assembled I thank you for the cheer which your

reports have brought us, and I ask you to join with us in the great hymn in which all women everywhere can unite to bring in the Kingdom of Love and Light."

All sing "We've a Story to Tell to the Nations."

CHAPTER VI.

The sixth Chapter offers a splendid opportunity to relate Christian unity to the cause of missions. Christ's prayer that all may be one in order that the world may believe that God has sent Him is finding one of its strong buttresses in Foreign Missions. In the presence of a united heathenism the divisions of Christiandom sink into their relative unimportance. In order to win the world for Christ, missionaries see that isolated action is not enough, but there must be allied strategy and unified policies.

Our Chapter deals with the field of education,—general and medical. Place upon a chart or on the blackboard, the list of the Colleges, and institutions of higher learning in which Women's Foreign Mission Boards are co-operating. Let there be a map of the world on which these schools are located by placing a star or flag as each is mentioned.

The Bible reading might have added to the passage which Miss Burton suggests, Christ's prayer for Christian unity, John 17, 18-21, and the thought might be emphasized by the leader. The hymns too might be selected with the same thought in mind.

Open the topic with a discussion on the reasons for Union Schools in Higher Education. Several may participate in this. Among the reasons to be given are:

1. Very small number of women students ready for higher education in each mission, and improbability

of the number being large enough to justify separate colleges for years to come.

2. Great economy of Union Institutions. A student body of twenty requires same library, laboratories, and equipment, as a much larger body, and must have same departments represented in the faculty of the College.
3. Economy in Missionary personnel. Not right to use up time of a dozen Missionary teachers on two dozen pupils when in Union School they could teach a hundred.
4. Economy in funds, overlapping in the creation of more buildings, campuses, etc., than are needed is unjustifiable.
5. Gain to the student in belonging to a College body large enough to be inspiring.
6. Gain in increased respect of the non-Christian community and their pride in a worth-while institution.
7. Gain in spiritual power through fulfillment of Christ's prayer for unity.
8. A better faculty, because of ability of strong college to attract more able men and women.
9. It has been found by experience that the students of these Union Institutions return to be more valuable members of the denomination to which they belong and better qualified for a broad and generous leadership.

Following this general presentation have seven young women in caps and gown speak as alumnae of the institutions mentioned in the text, under the caption:

"Why I Love my Alma Mater."

Let each use the same formula in beginning her brief talk, e. g., "I love Ginling, My Alma Mater, because," etc., etc. Each should use the material of the text-book freely putting it into narrative and personal form. Material about Tokyo, available since the book was published has been published in the MISSIONARY REVIEW OF THE WORLD. This college opened with the surprisingly large entrance class numbering 78. It has a Japanese president and dean, the first college to be thus officered by those of its own nationality.

Following this presentation let the "Sister College Idea" be explained. This term was first given currency by the Woman's Board of Foreign Missions of the Methodist Episcopal Church. It means the organized work by which the Board seeks to interest the students of its denominational colleges in this country with one of the colleges which the Society helps to sustain abroad. Each college group adopts a "sister college," takes a share in supporting it, corresponds with the foreign student body, receives interesting items of news, exchanges college papers, etc., etc. The idea has spread beyond the denominational college, so that Smith has adopted Ginling as Sister College and Vassar is Sister to Canton.

Close the meeting with the spirited challenge with which Miss Burton ends her book, pp. 224-228. Let this be committed to memory and given by a high school or college girl, if possible, if not let it be read with vividness and conviction.

PRAYER AND THE STUDY.

Any program which fails to call out prayer is more or less inadequate. The formal prayer at the beginning of a meeting is not what is wanted, but a prayer which grows

out of the facts presented. Why not have a program flexible enough so that when a need or a glorious opportunity has just been presented we could pause right then and there to offer a brief heart-felt prayer of real desire. Enlist a group of women who, because of age, ill-health, or other reason, are prevented from attending the missionary meeting to pray while the meeting is in progress that it may be full of spiritual power. Let them know the names of those taking part so that they can pray for each. Organize the prayer preparation, participation, and follow up work with greater care even than that expended upon the rest of the program.

A COLLECTION OF LEAFLETS.

An admirable method of supplementing the study of the text-book is by means of the interesting leaflets published by the different Boards. Space forbids the mention of more than a very few out of the wealth of material. These can be used either as additional program material, or can be made into little pockets, enclosed in attractively lettered envelopes, and circulated as home reading material. After the address of a Board has been given once it will only be indicated by initials when leaflets published by it are mentioned in the following lists:

CHAPTER I.

The Host in the Hut, (.03); The Call of the Dark Forest, (.02); Other Children, (.02); Nana, the Mother, (.02); (all these by Jean Mackenzie), Old Wang and Happy Night, (.05); Girlhood Days in India, (.03); WOMAN'S BOARD OF FOREIGN MISSIONS (PRESBYTERIAN), Room 818, 156 Fifth Ave., New York City.

Not Half Has Ever Been Told (hymn), (.05); The Idol in the Wall, (.02); Japanese Women I Have Known, (.10); The Hands that Rock the Cradles of the World, poem), (.02); GENERAL LITERATURE COMMITTEE WOMAN'S MISSIONARY SOCIETIES (LUTHERAN), Columbia, S. C.

A Brahman Widow, (.01); Double Wedding in India, (.02); Only a Hindu Widow, (.01); WOMAN'S MISSIONARY SOCIETY, LUTHERAN COUNCIL, Room 805, Drexel Building, Philadelphia, Pa.

Women Workers of Mesopotamia, (.05); WOMAN'S BOARD FOREIGN MISSIONS, R. C. A., 25 East 22nd St., New York City.

Moslem Womanhood in India and Turkey, (.05); Better Babies, (.05); Making the Home Makers of Africa, (.05); WOMAN'S BOARD OF MISSIONS, Congregational House, Beacon St., Boston, Mass.

Chinese Snap Shots, (.10); Philippine Stories, (.10); Ping Kna, Story of a Girl of Cathay, (.34); The Little Widow Premi, (.15); WOMAN'S FOREIGN MISSIONARY SOCIETY, (METHODIST-EPISCOPAL) 581 Boylston St., Boston, Mass.

Every Day Life in China, Late Newness of Life, (prices not given, probably 10 cents and 3 cents), GENERAL LITERATURE COMMITTEE (LUTHERAN), 105 East 21st St., Baltimore, Md.

What is a Zenana and Who Lives in it? (.01); Woman's Rights in India, (.02); Bridal Pictures, (.03); Motherhood in Heathen Lands, (.02); Two Japanese Silhouettes, (.03); WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 450 East 30th St., Chicago, Ill.

CHAPTER II.

Girls! A Word Before You Invest, (.03); Children Wage Earners in India, (.02); Our Neighbor, Japan, (.15); WOMAN'S AMERICAN BOARD FOREIGN MISSIONARY SOCIETY, 450 East 30th St., Chicago.

Japan Today, (.25); National Board Y. W. C. A., 600 Lexington Ave., New York City.

The Case of Tomita San, (.02); An Amazon in Cathay, (.02); Lace Makers of Pakur, (.05); W. F. M. S. (Meth.-Epis.), 581 Boylston St., Boston.

CHAPTER III.

Woman's Progress in Japan, (.03); School Girl and College Woman in China, (.03); Education of Chinese Women, (.02); W. B. F. M. (Presbyterian), 156 Fifth Ave., New York City.

Kindergarten, A Factor in Missionary Work, (.02); Tshumbiri, African Boarding School, (.03); Satriburi, (Boarding School for Girls, Assam), (.03); Century Line in Moulmein, (.05); How Long Must I Wait, (.02); Chinese Womanhood Today, (.05); W. A. B. F. M. S., 450 East 30th St., Chicago.

Transformations in Chinese Schools, (.05); Plum Blossom School (Japan), (.05); Teaching Christianity in Japan, (.05); The Gift of Light at Inanda Seminary (free); W. B. M. (Cong.), 14 Beacon St., Boston.

A Beng, The Bible Woman, (.02); A Chinese Pollyana, (.02); A Heroine in Peace and War, (.02); The Story of Lan Kuei Yin, (.02); W. B. F. M. (Meth.), 581 Boylston St., Boston.

CHAPTER IV.

India's Women Finding Themselves, (.03); Chinese Biblewoman, (.02); New Woman in Persia, (.05); W. F. M. S. (Pres.), 501 Witherspoon Bldg., Philadelphia, Pa.

Life Stories of Native Helpers, (.10); A Student Witness for Christ, (free); The New Women of the Orient, (.05); Our Eastern Service Front, (free); W. B. M. (Cong.), 14 Beacon St., Boston.

Hu King Eng, (.02); Ida Kahn, (.02); Li Bi Cu., (.02); Dr. Mary Stone, (.02); Lilavati Singh, (.02); She Careth, (.02); Esther Kim Pak, (.03); W. F. M. S. (Meth.-Epis.), 581 Boylston St., Boston, Mass.

Mme. Hirooka, a Japanese Banker, (.01); The Hidden Seed, (.02); W. B. F. M. S. (Bap.), 450 East 30th St., Chicago.

The Healing Art in India, (price not given, probably .10), (excellent); Medical Missions of the Reformed Church in China, (.03); Board of Foreign Missions, Rep. Ch. in America, 253 East 22nd St., New York City.

When a Little Prince Came to the Hospital, (.02); The Opening of the Little Green Door, (.02); How Much Do You Care? (.02); The Closed Gate, (.02); Three Knocks that Summoned in the Night, (.02); Co-operative Lit. Com. Wom. Miss. Soc. (Lutheran), 844 Drexel Bldg., Philadelphia, Pa.

Pen Pictures Women's Medical Work in Busrah, (free); Woman's Missionary Society, Reformed Church Building, 15th and Race Sts., Philadelphia, Pa.

CHAPTER V.

As It Is Today in India (Lahore Purdah Club), (.05); W. B. F. M. (Pres.), 156 Fifth Ave., New York City.

Out of Joy Field, (.03); Itinerating with Jennie Hughes and Dr. Stone, (.05); W. B. F. M. (Meth.-Epis.), 581 Boylston St. Boston.

Ahmednagar Girls at Work and at Play (free); W. B. M., Congregational House, Beacon St., Boston.

My Life's Story, (.02); What Love Brought to George Rike, (.02); Da Satchea, (.02); What Christ Did for Takejiro Ishiguro, (.02); Woman's Missionary Association, (United Brethren), 406 Otterbein Press Bldg., Dayton, Ohio.

CHAPTER VI.

Woman's Christian College, Madras, (.10), and leaflets soon to be published regarding Ginling, Tokyo, Vellore and other Union Institutions may be ordered from M. H. Leavis, West Medford, Mass.

Isabella Woburn Auxiliary, (.10), Committee handbook regarding co-operating of College women in support of one of these Oriental Colleges. Ideas useful for similar work in aid of other institutions. W. B. F. M. (Meth.), 581 Boylston St., Boston.

The Unconquerable Hope, (.03), (reprint from Atlantic Monthly); Sowing Prayers in America, Reaping Souls in India, (.02); A Place Safe Enough for Your Money, (.02); Opportunities that Sail Back, (.02); What God Has Said of Prayer, (.02), (a prayer list blank), Coop. Lit. Com. Wom. Miss. Soc. (Lutheran), Columbia, S. C.

Foreign Missions and America's World Program, (.05); War and the Nations Larger Call to World Evangelism, Speer, (.10); W. B. F. M. (Pres.), 156 Fifth Ave., New York City.

All the World One Neighborhood, (.05); Orient and Opportunity, (.05); Responsibility of Not Doing, (.02); W. A. B. F. M. S., 450 East 30th St., Chicago.

THE LION'S SHARE of the WEARINESS IS BORNE BY WIVES AND MOTHERS



IN THE RICE FIELDS OF JAPAN CHINA INDIA ASSAM BURMA

Chap I

| How to Draw it | PATTERN | #1. FIELD | #2. RICE | #3. HORIZON | #4. REFLECTIONS |
|-------------------------|---------|-----------|----------|-------------|-----------------|
| | | | | | |

EVERY ONE HERE WEARS Something of SILK

A silken Tie binds their home to ours

**Japan supplies 60% of all
silk used in the U.S.A.**

**90% of this labor is performed by Japanese
Women largely in their homes.**

IF YOU WERE A FACTORY GIRL of the average type IN A NON-CHRISTIAN LAND

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SUN
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YOU WOULD WORK

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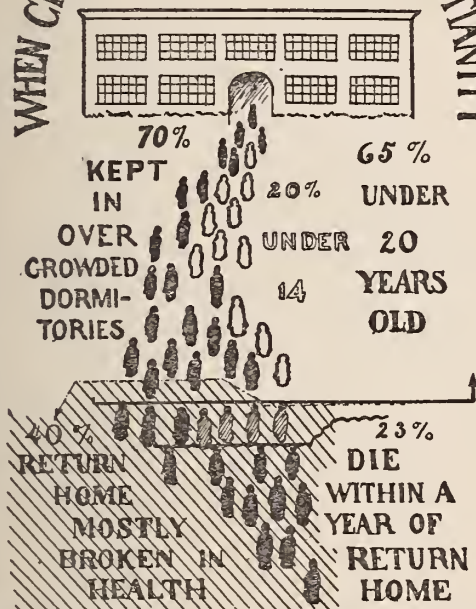
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FOR
\$4.67 a MONTH

WHEN CIVILIZATION OUTFRUNS CHRISTIANITY

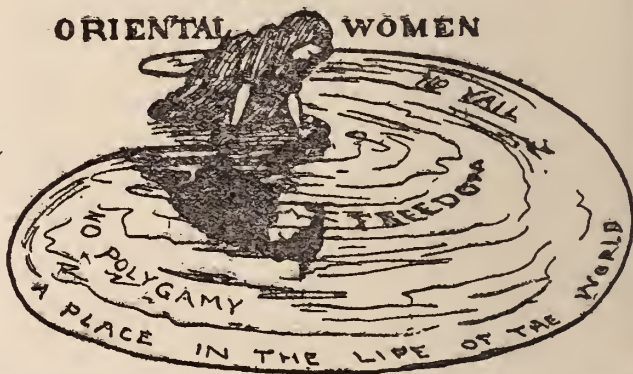
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DEATH RATE nearly 3TIMES the NORMAL

THE SHINING DREAM TO-DAY OF A GREAT HOST OF ORIENTAL WOMEN



LEND HER A HAND

The Woman Teacher



THE MOST
SERIOUS HANDICAP
TO THE PROGRESS OF
WOMAN'S EDUCATION

IN THE ORIENT IS + + + +

OF PROPERLY EQUIPPED WOMEN TEACHERS

DEARTH

“MORE SIGNIFICANT THAN ANY-
THING +++ MEN ARE DOING”

FOR THE CAUSE OF EDUCATION &
PROGRESS AMONG WOMEN
IN THE ORIENT

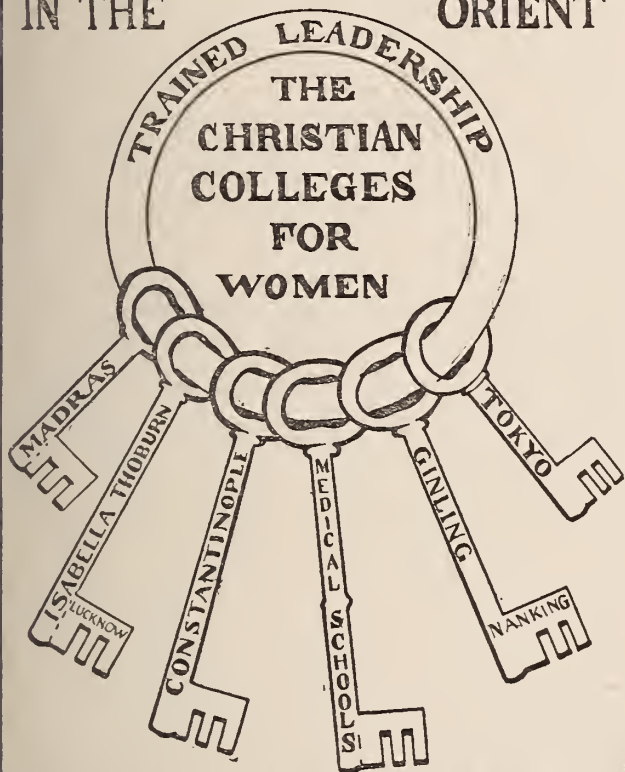
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IS THE WAY IN WHICH WOMEN



UNITE IN SERVICE TO COUNTRY
AND PUBLIC GOOD

THE KEYS TO SUCCESS OF THE CHRISTIAN MOVEMENT IN THE ORIENT



CHARTS FOR "WOMEN WORKERS OF THE ORIENT."

By Edith P. Thomson.

Since standardization of parts is the cry of the hour in the business world, the women who turn to these pages year after year in search of chart suggestions may not take it amiss to find a reiteration of certain standard elements in chart planning and chart making. How shall we go to work to plan charts of our own if those chosen here do not fit into our programs? What facts shall we put into charts? What shall be our standard chart materials?

Perhaps we might safely lay down three general rules on the intellectual side of chart making as a guide in planning if any woman would be her own chart maker. 1. Seek to embody some central theme of the lesson or chapter, or, 2. Seek to summarize, and give the conclusion of a number of teachings. 3. Reduce statistics, or any array of figures having special significance in the lesson, to some sort of diagram or simple picture, for otherwise these are likely to roll off the memory as easily as the proverbial water off a duck's back.

To illustrate our meaning let us refer to the charts pictured in the accompanying cuts. That entitled "When Civilization Outruns Christianity" for Chapter II might serve as an example of all three of these standard purposes of the chart, if we may so call them, set forth in one. It visualizes statistics. It embodies the theme of the chapter, namely, the unhappy living conditions of Oriental wage-earners. It summarizes several outstanding

evils so as to emphasize a conclusion to be drawn, which is in this case the fearful menace to a nation's life whose material progress lacks the leaven of a Christianized public opinion, and spiritual ideals. But a chart usually can emphasize well only one thought, at a time, and the chart presentation of this chapter would be more complete if another chart were made to show contrasting conditions in Christian factories such as that one described on page 68 of the text-book.

In Chapter VI there are no statistics for a working basis, but in the chart "Keys to Success" (see cut), we can both state the theme, and summarize the topics of the chapter, emphasizing instead of statistics a list of names, those of the colleges, which is vitally important. Chapter III has neither statistics nor as inclusive a list of names to gather into a single presentation, as Chapter VI offers, but it is full of quotable, picturesque sentences, one of which suggested the chart of the cut "The Shining Dream," because this sentence gave opportunity both to embody the theme, that is, the new vision of life and its possibilities opening before Oriental women, and to get in at least a bit of a summary of conditions that are typical, in the legends printed as reflections in the pool. (See cut).

Thus, whatever the program or missionary lesson to be treated, in just this way select what seems to be a leading theme, list the significant statistics, names or topics, and you will have your basis for a chart presentation. Get into the habit of doing this, and see if it does not prove a fascinating study and give one a wonderfully good grip on the whole subject into the bargain!

Once in possession of the ideas the next step will be Mechanical Details. For simple charts to be used only once or twice the best standard materials are such as have already been listed in this manual in former years. Sheets

of manila paper. A flat pen, like a very broad stub, for lettering, with a bottle of Higgins' India Ink in black and one in red. A box of Rubens' Crayola or other colored crayons. If the patterns offered here below are used for reproduction of the charts given in the accompanying cuts, add to the outfit a few sheets of carbon paper or graphite paper for tracing. In doing the tracing use the end of a pen-holder or something not too sharp which is apt to break through the tracing pattern. For charts on cloth, sets of rubber stamp letters with stamping ink are most convenient. All crayon work on cloth should be pressed on the wrong side quickly with a moderate iron to remove the loose surface wax, and to avoid smutting.

Keep a file of striking pictures cut from advertisements or from missionary periodicals to make up posters and smaller paper charts. An ordinary letter-file box will prove a great convenience for this purpose if you remove a few of the index sheets and replace the guide letters of the alphabet on the sheets used by the names of countries or subjects, as for example, Africa, Medical Schools, Portraits, etc.

With the exception of the chart showing the group of factory girls, for Chapter II which is 45 inches wide, all the originals of the accompanying cuts are made on cloth one yard wide. If paper is used to reproduce them, paste the sheets together to get the required size. All of these charts may be reproduced by a novice with the help of the tracing patterns advertised below, which supply a pencil drawing of the picture parts that are difficult.

Chapter I. A. Chart, "The Lion's Share of the Weariness," etc. This heading is quoted from Dr. Sydney Gulick's book, "Working Women of Japan." No one need fear to attempt this drawing who follows the process shown in the little working drawings included at the bot-

tom of the chart. Draw first the dotted diagonal lines for the rice field, then the plants, three or four strokes of the crayon, at each intersection of these lines. Place the silhouettes, drawing their outlines from Miss Bennett's patterns, and afterward filling them in solid, then finish with horizon lines, and wavy reflections in the water.

* Patterns of the two silhouette figures, for 10 cents, postpaid.

* A tracing pattern, to use with carbon or graphite paper reproducing the lines of the picture in the cut, for 20 cents, postpaid.

Chapter II. A. "When Civilization Outruns Christianity." Size 45 by 62 inches*. Silhouette patterns, two for 5 cents, postpaid. Or make your own silhouette patterns from magazine pictures of Japanese girls. Indicate the different percentages by different colors. Make the silhouette figures representing 70% and the lettering describing this percentage, blue; the eleven outline figures representing 20%, and its lettering, red. Make the lettering "65%, etc.," and the barred line marking off this percentage, black. Make the toning lines representing the 40% green. Draw a brown or purple line to separate the lower eleven figures representing 23%.

B. "If You were a Factory Girl." (See cut). Size one yard square. The clock faces should be 7 inches in diameter.

* Tracing pattern of old woman's figure, 20 cents, postpaid.

Chapter III. "Shining Dream, etc." (See cut).

* Tracing pattern of picture 20 cents, postpaid.

*Order these supplies from Miss Bertha F. Bennett, 106 Highwood Ave., Ridgewood, N. J.

Chapter IV. "Lend Her a Hand"—with apologies to the well-known Liberty Loan poster! (See cut).

* Tracing pattern of picture, 20 cents, postpaid.

Chapter V. "More Significant than Anything, etc." (See cut). This is quoted from the text-book, page 178.

* Tracing pattern of picture, 20 cents, postpaid.

Chapter VI. "The Keys to Success." (See cut).

* Pattern of the largest key from which to draw outline, 5 cents, postpaid. To shorten keys take tuck in the pattern, in the middle of its length.

COLORED CHARTS TO RENT. Any or all of the charts pictured here and described above may be rented at 15 cents each, postage additional, or at \$1.00 for the set of nine, postage additional. Order from Miss Bertha F. Bennett, 106 Highwood Ave., Ridgewood, N. J. Please name definitely the chart desired, when ordering, giving the heading of the chart, and the number of the chapter which it illustrates. These charts are not to be held longer than a week when rented, except by special agreement beforehand. Please engage them well in advance for specified dates and return them promptly. Do not pay for them until you receive the charts and also the bill for the combined sum of rental and postage. Payment will be received in postage or money order. Actual money sent in envelopes is at your own risk. Please do not pay by check sums less than one dollar. Miss Bennett supplies only the charts and patterns advertised in this article, but none of the general helps advertised by the United Study Committee.

*Order these supplies from Miss Bertha F. Bennett, 106 Highwood Ave., Ridgewood, N. J.

NOVELTY SOUVENIR OR INVITATION PATTERNS. Set of six designs, one for each chapter, the largest about six by three inches in size,* 20 cents the set, postpaid. Designs as follows: Chapter I. Stooping figure, miniature replica of those in the rice-field chart, (see cut). Invitation: So little housework, but—? Come, see what she does, at—church, etc.

Chapter II. Factory building. Invitation: Factories more costly than a war, where? We will tell you at—.

Chapter III.—A hand mirror. Invitation: Come and look into the mirror of a girl's dream at—.

Chapter IV. A hand. Invitation:—Help! Lend a Hand! Be ready at—.

Chapter V. A banner. Invitation: "One in core if not in creed." Whose motto? The story told at—.

Chapter VI. A figure of a college girl in cap and gown. Invitation: Hear her challenge to you on—(date)—etc.

Since these invitation wordings are given here, they will not be repeated on the patterns sold, but if used must be copied from this manual.



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